The Bombay Guardian.

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WEEKLY REVIEW.

—THE *Indian Witness* is nearly as severe as the *Bombay Guardian* upon the fraudulent despatch of the Viceroy and his Council upon the Patna case. The editor says—"One point to which we ask attention is, that although all parties confess there was a reasonable doubt of the entire legality of Mr. Quinn's action at the time he made the decision that remanded the girl to a life of shame, he did not give the shrinking girl the benefit of that doubt, but contrary to all usage and precedent, and with full, though perhaps not technically legal, evidence of the vile character of the pseudo-husband ordered her to be made over to his tender mercies. No Government despatch can justify this unfeeling action, and no amount of dust raised by denunciation of those who sought justice for the girl can hide its inhumanity."

—THE *Indian Witness* further remarks—"According to this despatch, baptism makes people Christians, and the absence of that rite proves their non-Christianity. This is baptismal regeneration with a vengeance! How one begins to feel for Wm. Penn, and John Bright, and thousands of grand souls who are thus relegated to the category of non-Christians. The girl had avowed her faith in Christ, and openly testified to His saving power before the trial commenced. Why was she not a Christian? She had not been baptized, it is true; but she was ready and willing to receive that rite of which the water of baptism is but the outward and visible sign. Was the dying thief a Christian?"

—AMONGST other expressions of surprise at the extraordinary despatch of the Government of India on the Patna Case, *Shid Shidan* (Church Missionary paper) remarks—"Government officials must all have been a-nodding when they recently published to the world an apology for an error in judgment of one of their subordinate magisterial officers. Speculative opinion is one thing and statements of fact quite another. Luchminia is a poor Native Christian girl, who has fallen into the hands of reprobates from whom she must be rescued. When we consider it is true that 'if one member suffers, all the members suffer' there is an end to discussion, for are we not all bought with a price?"

—THE *Kaukab-i-Hind* (American Methodist Episcopal Missionary paper published at Lucknow) is astonished that "a civilized and Christian Government" have not a word to say in their despatch for the poor girl who has been "forcibly handed over" to be Radakissen's slave.

—IN the *Gospel in all Lands* which arrived by the last overland mail, the Rev. Dr. Knox, who was visiting India a few months ago, relates an interesting occurrence in connection with the latest session of the North India Conference which is worth reproducing. He writes—

A characteristic incident occurred one day. In one of the villages about twelve miles out of Bareilly some of the Hindus beat one of our teachers—not an uncommon occurrence. These men were caught at it by the police, so that the Government had a case against the offenders. But it was optional with our people whether the prosecution should proceed to a fine and six months in jail. It having occurred on Dr. Parker's district he advised, as they all came to him, the culprits begging mercy and promising to treat the teachers well hereafter, that they should be brought before the Conference, allowed to make their confession, and let go.

So for the moral and prudential effect of the thing they came before the Bishop, five stalwart, fine-looking natives, made their confession, and the kind-hearted Bishop said gentle, forgiving words, shaking hands with each one. By a quick motion one kissed his hand, and another, said "You are our father and mother"—one of the highest native compliments. All showed complete gratitude. It was a time and place for manifesting Christian feeling.

—DR. KNOX, in describing to American readers the ordination of nineteen Native Christians at the meeting of the North India Conference, says—"It was profoundly impressive. God is raising up a great body of workers here. These men had been tried for several years, according to the purpose of our missionaries, who are very eager to test well the men they put into orders before granting ordination. It is worthy of note, and may be an assurance to people at home, that men raised up through our schools here from the lowest castes are grand workers. Indeed, many of the Americans claim that caste has not vitiated the intellect of these people, but that the lowest caste men are the equal of the high caste men. As the Bishop laid his hand on these men, his first duty of this kind, he says his vision reached out till he saw millions instead of thousands coming to Christ in India.

—THE editors of some of our religio-literary papers in India, would cut a queer figure on an English or American popular platform. Here is an extract from one of them,

The admission into the Church of ten people from the higher classes may represent a greater advance in the kingdom of Christ than the conversion of a hundred from the lower and more ignorant classes.

We think we can hear the roar of derisive cheering, which would greet the speaker as he lisped out his remarks upon the "uppa kwasses." What a perversion of the teaching of Jesus Christ! who definitely says that all heaven rings with joy when *one sinner* repents, whether that sinner is a coolie or a Viceroy (see Luke xv. 10; Rom. iii. 22, 23). Christian converts, in the Scriptural and Divine sense, are sinners who come to Christ for salvation, and not, as these editors seem to think, the (very rare) persons who change their intellectual notions of religion through the influence of "upper" class missionaries.

—TRACT distributors should be encouraged by the account of the conversion of Court Andrew Bernstorff, who occupies at the present time in Germany, somewhat the same position as the good Earl Shaftesbury did in England. Court Bernstorff is the President of the German branch of the Evangelical Alliance, as well as of the Berlin Young Men's Christian Association and the German Sunday School Committee. He is a teacher and superintendent of a Sunday-school established in his own house, and is a warm friend of the German evangelists von Schuembach, Schrenk, Ziemann and Christlieb, as well as the English Lord Radstock and the Rev. H. W. Webb-Peploe. Count Bernstoff was brought to Christ through Bishop Ryle's tract, "Do not be Afraid," handed to him in the streets of London in July, 1858. He now holds a responsible position in the Office of Public Worship and Instruction.

—THE Rev. John McNeill, of London, says that commentators are very much down upon Elijah for grumbling when there were seven thousand left in Israel who had not bowed the knee to Baal. Mr. McNeill thinks that they ought to be equally condemnatory of the seven thousand for not speaking out for God. He says "Seven thousand believers ought to be more visible to the naked eye. They ought to be more audible to the uncovered ear. Very likely they were so cautious, and so quiet, and so 'I-never-interfere,-you-know, I-never-say-anything-to-anybody,' that poor fainting Elijah never heard the voice of their testimony, never felt that they were near; and he was mourning and saying, 'I, even I only am left, and they seek my life to take it away.'"

—THE celebrated Church of England evangelist, Rev. William Haslam, says, "A man is almost sure to get acclimatised to any place, if he has full occupation for mind and body. To those who have nothing to do, and nothing to think of, climate in any place is ever a source of distress and complaint. The weather is either too hot or too cold, too wet or too dry; not because it really is so, but because the individual in question has nothing else to do but grumble and complain. It is a great thing to be engaged, with heart, mind, and body, in whatever you have to do, more especially so when the occupation is for God. He can make all climates agreeable and salutary. I believe that 'man is immortal till his work is done,' if he will but devote himself to the Lord for His service." We have noticed that the people who have most to say about "this terrible climate" of India are generally those who have the least work to do.

—MR. HASLAM has had some marvellous experiences in the course of his evangelistic career. The power of the Gospel, when accepted, to cure the insane, has been re-

peatedly witnessed. On one occasion whilst preaching at Norfolk in a very out of the way place, where there had been no revivals within living memory, and where the inhabitants had never seen the marvellous spiritual changes which then take place, Mr. Haslam was the means of the salvation of an old man, a farmer, who was so filled with the joy of the Lord, that his neighbours thought he had gone mad, and in spite of his protestations and explanations took him off to the County Lunatic Asylum. He was only detained there a day or two, until Mr. Haslam could be communicated with. But the short sojourn of the old farmer in the asylum, was the means of the salvation, mentally as well as spiritually, of several of the inmates, one or two of whom had been there for several years suffering from religious insanity. The happy old man's clear experience, and simple Gospel teaching, had chased all their fears away, and after a sufficient time of probation they were released, and sent home to their friends. Next week we shall give three other similar cases from Mr. Haslam's experience.

—It is stated that the Bishop of London has decided not to accept the Lord Chief Justice of England's advice to have the St. Paul's Reredos case brought on at once. He will appeal. The early Christians were called atheists by the Romans because they had no stone idols or images in their places of worship, as they could not understand worship without an image. An average Indian idolater, suddenly transferred to St. Paul's to-day, would at once come to the conclusion that the huge erection of gilt and marble images called the "Reredos" was a group of stone *mûrat* in which dwelt the gods worshipped by the Christians.

—Mr. Spurgeon has followed his "John Ploughman's Talk," and "John Ploughman's Pictures" by some more of his pithy proverbs. He very scripturally says, "Conformists to Christ are non-conformists to the world." Thank God there are an increasing number of "nonconformists" of this type in the Church of England. A true word for the Christian Church in India is "Beauty is best when plainly drest. Hannah More without a jewel shone like a star amid fine ladies." Another true word for India as elsewhere is "A leaden sword in an ivory scabbard is still lead. You cannot make a man of one who is no man, though you may make him a magistrate, or a minister, or an emperor." And finally "Christ is preparing saints for heaven, and heaven for saints."

—We would earnestly remind one of our American "holiness" exchanges, that holiness is holiness only in so far as it is *practical* in its character. A column of scraps in the last issue to hand are in the following order:—

Comic scrap.
Advertisement of Opium Quack Medicine.
Moral paragraph.
Hair-dye advertisement.
Comic scrap.
Advertisement of a soap "used by millions."
Comic scrap.

Further on, are two advertisements of quack pills, in another part of the paper of a "nerve-food" which is really a nerve-deadener and destroyer. Let the editor read up for his own special benefit the chapters in Leviticus and Numbers on "sins of ignorance," (Lev. iv; Lev. v. 14-19; Num. xv. 27-29) and then in the light of the Holy Spirit, thoroughly overhaul his advertisement columns. If a "Christian" newspaper cannot exist without such advertisements it will serve God by dying.

—Letters appear in several American and English Christian newspapers from Mr. Wallace J. Gladwin, of Bombay, upon openings for missionary workers in India. Mr. Gladwin is now is America. One of the lines of missionary work which he strongly advocates is that of the colporteur-evangelist.

—The brutal gladiatorial fights in pagan Rome were ended by a Christian named Telemachus jumping down into the arena and, in the name of God, denouncing the whole affair. He was killed by the infuriated populace, but the fights never took place again. The Emperor being much struck with the Christian's heroism, forbade their continuance. Another Telemachus has appeared in Paris, in the person of a brave lady, Madame Huot, who attended one of the bull-fights lately established in that city, and amidst the angry uproar of the spectators, rose in her seat and publicly rebuked them for their cruelty. By means of her action, she has drawn the attention of the whole of Paris to the nefarious character of this barbarous sport.

—At the commencement of "The Friend of Missions" controversy, the editor of the *Methodist Times* decided that the authorship of the articles should be impersonal, as alleged facts were brought forward which could be supported or refuted quite apart from any personal element in the case. But so mean has been the character of the slanders brought against "The Friend of Missions" that Mr. Hughes has felt it his duty to reverse his first decision and to publish the name and history in India, of "The Friend of Missions." We re-produce on another page Mr. Hughes' remarks on this subject.

—A series of papers is appearing in the London *Baptist* under the suggestive title of "The Devil's Mission of Bazaars." The writer commences by giving an account of the only Church-bazaar mentioned in the Bible, where Christ swept the stall-keepers and purchasers out of the temple with a whip of small-cords. The writer continues—

The Church of God, whose one object is spirituality, is being turned into a place of merchandise, a den of thieves, a scene of profanity. The lecture hall, vestries, schoolrooms—the sanctuary of the little children—are turned into scenes of frivolity, flirtation, scent-squirting—into picture galleries, peep shows, magic lanterns. The place that should be kept for praise and prayer, and instruction, is converted into a place where women dressed to extravagance are buying and selling—buying and selling with the same arts and tricks of deception and lying, as in a tenth-rate shop. Here we have the courts of the church, as the courts of the temple were of old, turned into a place of merchandise. Instead of cattle and doves we have dresses, fancy articles, toys, and refreshments. Yea, we have seen sheep sold in church bazaars. The church for the time being changed into a coffee palace, restaurant, public house, gambling saloon, or a draper's shop, or fancy store. A house of merchandise and a den of thieves! We shall develop a commerce further soon and make the church into a boiler shop, a timber yard, engineering works, a farm-yard, with herds of swine and flocks of geese.

—The inconsistencies of professors of a doctrine, in no way invalidate the truth of that doctrine. The truth of all doctrine depends entirely upon its accordance or non-accordance with the Word of God, and not upon the accordance or non-accordance of the lives of its professors with its teaching. Those who wish to retain a clear undimmed faith should remember this fact.

—The Glasgow Police are engaged in an energetic crusade against gambling and betting in that town. The Glasgow police force are celebrated for their conscientiousness and efficiency.

—One of the principal officials under the English Bankruptcy Act, Mr. Registrar Brougham, says, "Almost every report made by the Official Receiver contains a statement that the debtor has experienced large losses on speculations which have nothing whatever to do with his legitimate business. Another instance of this fact, and of the evil results of breaking the tenth commandment, is evidenced in the closure of the career of a Mr. Arthur William Powell, who after having run through a fortune of £65,000 in four years, has just passed through the Bankruptcy Court. At one of the aristocratic gambling clubs which have lately been closed by the action of the London police, it is stated that Powell lost in one night £13,000. On another occasion it is stated that he gained £15,000, but it all ended in the Bankruptcy Court.

—The victories for total abstinence in England during the present century are as follows,—1832, public-houses closed in London from 12 p. m. Saturday to 1 p. m. Sunday; 1848, similar Bill passed for whole of England; 1872 and 1874, Sunday opening reduced to 7 hours in London, 6 hours in country; Scotland, Sunday-closing; 1878, Ireland, Sunday-closing; 1882, Wales, Sunday-closing; 1888, Compensation Clauses rejected. There are only four stages in the movement left now, namely, English Sunday-closing, the placing of clubs under public-house regulations, local option and finally, prohibition. May the last stage hasten on!

—In 1880 there were only 5,000 Jews in Jerusalem. To-day there are more than 30,000. It would take only twenty years, at the same rate of increase, for all the Jews in the world to return to the Holy City.

—Bishop Taylor's advice with regard to Mission work in West Africa, is that missionaries should, on landing, push off at once into the interior and so avoid the deadly fevers of the coast, whilst at the same time coming more in contact with the masses of the people. His advice seems applicable also to the East Coast, for news is just to hand that the Rev. H. Geldart, who left Bournemouth in November as a missionary, has just succumbed to fever and jaundice at Mkuzi, on the East Coast of Africa.

There was a large gathering at the Wesleyan Meeting rooms at Colaba on Monday evening on the occasion of the opening of the Soldiers' and Sailors' Home. After listening to addresses and songs, and the reading of the Report by the Rev. G. W. Clutterbuck, the company repaired to the Home, which is near by, and it was then declared to be open.

[418]

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INTERESTING MEETING

AT GRANT ROAD CHURCH, BOMBAY.

On Saturday evening last, Mr. Trimbuck Canaran gave an account of his conversion to Christ, to a considerable number of educated Natives, and Mrs. Trimbuck Canaran, with the assistance of Venaiyk Goshenath Kushi, sang several hymns in Marathi, accompanying herself on the organ, "Christ the Nectar of Life" being the first piece chosen.

After the Rev. J. E. Robinson had read the first chapter of the Acts of the Apostles, prayer was offered, and Mrs. Canaran and her helper sang and played "Christ the true Guru."

Mr. Robinson then gave a short opening address in which he said that "the duty of every believer is to witness to that which Christ has done in his heart, both for the encouragement of other believers, and for the purpose of leading others to Him. There are many thousands who are thus qualified because they have been saved. One of these will speak to you to-night. Mr. Canaran is in an independent position, and an officer in her Majesty's Customs."

Mr. Canaran commenced by saying that he had never had any training for giving public addresses, and all that he could do would be to give a simple testimony of

THAT WHICH THE LORD JESUS CHRIST HAD DONE FOR HIM.

He was not always a Christian. When a lad he regarded Christianity as a system got up by illiterate people, and only fit for the ignorant. He was sent by his uncle to a Christian mission school to obtain his education, but he was not converted there. He remembered once when the Rev. Mr. Galbraith was saying in the Bible-class that the Bible was a revelation from God, and that the Shastras were not, that he (the little Trimbuck) tore some of the leaves out of his Bible in rage at the idea that a man who had only been in the country six months should speak thus of the ancient Hindu religions. He also remembered the vengeful tricks that the lads used to play on a Native Christian teacher who said that it was foolish of the Hindus to fast during an eclipse. He was ashamed of these things now. He was always religiously inclined, independently of the missionaries, and, as far as mere morality goes, was a good lad, never going to bad places or being mixed up with bad companions. His uncle, though a heathen, brought him up well, as far as morality was concerned. When he began to enquire into the truth or otherwise of the various religions around him, he found that the Hindus, Mahomedans, Parsees, and Europeans all said that there was one supreme God. But he argued within himself that if there was one God then He would not give

SO MANY RELIGIONS ALL SO DIFFERENT FROM EACH OTHER.

The first religion he particularly enquired into was Hinduism, and the standpoint he started from was that if God is One, then His religion must be beneficial to all mankind whom He has created. Now the Hindu religion ignores the people of other countries, who are to them *mllechas*. Therefore Hinduism was not the religion of this One God. At this point of his mental history his uncle withdrew him from school, and although so moral in his training before, now that there was a danger of his leaving Hinduism, he placed in his hands a translation of the lustful Premsagar, giving an account of the iniquities of the idol Krishna, hoping to drown his rising aspirations after God by the lasciviousness of this licentious heathen work. But before he had got through half a dozen pages, he threw it down in disgust, and would not read it. After he left school he continued his enquiries into Hinduism, and found that all the idols were guilty of

CRIMES THAT HE HAD NEVER COMMITTED.

Such gods were therefore neither worthy of his confidence or his worship.

After this he enquired into other systems, but found that they were all *local* institutions, and did not pretend to be for mankind as a whole, Parseeism being for Parsees only just as Hinduism was for the Hindus. Therefore they were not the religion of the *one* God who created *all* men. There was an exception in Mahomedanism, but then Islamism had nothing in it of a God of love, and therefore it was not the Divine religion.

But when he came to the religion of Jesus Christ he found that His invitations were extended to *all*, and that race or country had nothing to do with the matter. "Come unto me *all* ye that labour and are heavy-laden and I will give you rest." "*Whosoever* will let him come." He felt that he was included in this "whosoever." But there were sacrifices to be made and persecutions to be endured if he became a Christian and he shrank from it, and when Keshub Chunder Sen came to Bombay preaching a religion which did not entail this sacrifice and this persecution, he joined with him for a time. But Keshub Chunder Sen did not satisfy his heart, and he soon found that without a revelation from God it was impossible to please God.

THE GOSPEL SUCCEEDS WHERE SECULAR EDUCATION AND BRAHMOISM FAILED.

Then came glorious William Taylor to Bombay, and he found that the God of whom Mr. Taylor spoke was no respecter of persons. European and Asiatic, rich and poor, must all bow at the feet of Jesus, if they wish to be saved. A great longing rose in his heart that it might be filled with peace from Him, and at a love-feast held at a private house, between nine and ten o'clock in the evening he fell down and cried for mercy, whilst a lot of Christian friends and Mr. Taylor prayed. When he rose up from his knees, he was filled with joy and knew, most certainly knew, that he was God's, and that God was his.

Mr. Canaran concluded by an impassioned appeal to those present to give up questioning and submit to God.

"HOW DARE WE PUNY LITTLE PEOPLE QUESTION GOD? SUBMIT TO THE LORD JESUS CHRIST!"

"The command is not to one class, but to all. 'Come unto me *all* ye that labour, and are heavy-laden, and I will give you rest.' 'There is none other name under heaven given among men whereby we must be saved.' Therefore submit yourself to Him and cease rebelling against Him."

After a few remarks from Mr. Robinson, giving his own experience, and a few words of warning against considering Europeans as Christians because they were Europeans, the meeting closed with the singing of "Christ the Ark of Safety" in Marathi by Mrs. Trimbuck Canaran.

We trust that arrangements for the holding of similar meetings will be made. Those who watched the faces of the audience during Mr. Canaran's address, could see that the Spirit of God was mightily present, convicting of "sin, and of righteousness and of judgment." Simple Gospel truth is as powerful in India as it is in England or America, especially when it comes straight from the hearts of men who have been thoroughly converted to God.

"THE RELIGION OF GAMBLING."

A gentleman was travelling from Cambridge to York, and as a true servant of the Lord Jesus he sought ever to be about his Divine Master's business. Ere he started, he furnished himself with a pocketful of tracts; and as the train glided out of the Cambridge station, he began to hand them round. One of the passengers refused, and taking a race card out of his pocket, he held it up, saying, "You see this; that's *my religion*." "It is, my friend?" "Yes," he replied. "I suppose you have a good many of those cards?" "Oh, yes, I have them pinned all over my mantel-piece." "Well, then, go on and collect as many more as you can; pin them all around your room; and when the doctor tells you that you have only ten minutes to live, take them all down, count them over, and see what your religion is worth."

They sat quiet, the one in silent prayer, and the other in anxious thought. When the gentleman opened the door to alight, the man said, "I say, you can give me one of those papers if you will." The tract was immediately given; but the result is known to Him who will not let His word return void, but will make it accomplish his purposes.

Dear reader, what is your religion?

STRANGE INCIDENT IN A RAILWAY CARRIAGE.

A well-known London printer and publisher recounts in the *Pall Mall Gazette* a strange experience in a railway carriage. He writes—"On Monday morning I witnessed a sensational scene on the District Railway. I got into the train at Gloucester-road Station. Seated opposite to me were a pale, middle-aged lady and a slim youth hardly out of his teens. Next to them was a burly-looking squire, evidently upon a visit. We were going townwards, and at South Kensington a thick-set young man got in, who plumped himself down by my side. He held a lighted cigarette in his hand, and as the pungent blue smoke curled into the lady's face she coughed and looked distressed. The youth said, 'This is not a smoking carriage.' 'I'm not smoking,' retorted the other, 'and I dare say it will keep in until we get to the next station.' 'Tobacco smoke makes my mother ill, and I must ask you to put out your cigarette.' 'I'm not smoking, and I shall do nothing of the kind.' 'Then I'll make you,' said the lad, whose face paled. He rose, when the other put out a fist, a single blow from which would probably have crippled that poor youth. And now a singular thing happened. The burly squire, who had remained passive, quietly produced something that glistened, and before you could count three, there was a click and the young man with the cigarrete was handcuffed. Said the burly one, 'You'll pick up your cigarette and put it out of the window, and then you'll apologise to the lady and young gentleman for having brought a lighted cigarette into a non-smoking carriage. If you behave yourself decently I'll let you go at the next station; if not I'll hand you over to the Company just as you

are, and they'll thank me for doing this little job.' As the squire-detective finished the speed slackened, and we rolled into the Sloane-square Station. Before we left it the cigarette had been clumsily picked up with both hands and dropped out of the window, muttered apologies were made, all that I caught being, 'Very sorry; won't do it again. Had no idea.' The darbies were slipped off and the door opened, and our compartment contained one the less. We tried to draw the 'squire' between Sloane-square and Victoria, where he got out, but beyond a slight smile he would make no sign."

GOOD ADVICE.

Brownlow North, whose tracts and booklets have been circulated by the hundred thousand throughout the Christian Church in many countries writes as follows,

1. Never neglect daily private prayer: and when you pray, remember that God is present, and that he hears your prayers. Heb. xi. 6.

2. Never neglect daily private Bible reading; and when you read, remember that God is speaking to you, and that you are to speak and act upon what he says. I believe that all backsliding begins with the neglect of these two rules. John v. 39.

3. Never let a day pass without trying to do something for Jesus. Every night reflect on what Jesus has done for you, and then ask yourself, What am I doing for him? Matt. v. 13-16.

4. If ever you are in doubt as to a thing being right or wrong, go to your room and kneel down and ask God's blessing upon it. Col. iii. 17. If you cannot do this, it is wrong. Rom. xiv. 23.

5. Never take your Christianity from Christians, or argue that, because such people do so and so, therefore you may. 2 Cor. x. 12. You are to ask yourself, How would Christ act in my place? and strive to follow him. John x. 27.

6. Never believe what you feel, if it contradicts God's Word. Ask yourself, Can what I feel be true? and if both cannot be true, believe God, and make your own heart the liar. Rom. iii. 4; 1 John v. 10, 11.

CURIOUS RESULT OF A PASSION.

A person in a passion, remarks the Philadelphia *Christian Standard*, very frequently jumps at conclusions so suddenly as to jump his head off, as they say, and the following well illustrates: "I say, Neighbour Snobs, if you don't keep your hens out of my garden, I will shoot them." "Very well, Doo-little, shoot away; only, if you kill any of my hens, throw them into my yard." Crack went the fowling-piece, morning after morning, and fat hens were pitched into Neighbour Snobs's yard. They cooked well. After a fortnight or so, Doolittle discovered that Snobs never had any hens, and that he had been shooting his own, which broke out of his own coop.

NO COPYRIGHT IN THE KINGDOM OF HEAVEN.

Mr. Spurgeon, in the *Sword and Trowel* for June, writes:—"A certain minister says, somewhat spitefully, that Mr. Spurgeon's sermons are largely used in many pulpits; and we confess that we are not grieved by the information. If the Lord has ever given to His servant a thought or an expression which tended to edification, it is the common property of the Church of God. We will raise no cry of plagiarism. We have never taken out letters patent. He who pays his penny, and buys our sermon, may preach it if so it pleases him."

"The name of the Lord is a strong tower: the righteous runneth into it, and is safe."

News of the Week.

Missionary and Church Intelligence.

—At the late *mela* at Madura, the Native Christians turned out in force and preached the simple Gospel. A Eurasian Christian who is a retired member of the Madura bar, also gave invaluable help. Abuse of other religions was avoided and the Gospel alone was preached. Even the children helped. Amongst others two little tots of five and seven, the daughters of one of the catechists watched their father start out on his daily work of preaching Christ, and decided that they also would do something. They examined their father's boxes, found a few tracts, Scripture portions and fly-leaves, rolled up one of the household mats, and started out for their work without saying a word to any one. Shortly after they were found in the most crowded bazaar street of the town half a mile from home, seated upon the mat at the side of the street with their books carefully spread before them, and attracting the people to their wares by singing Christian hymns, in which accomplishment they are very fluent. Upon their father's return home, finding his children absent, he hurried off in search and soon met them coming joyfully home with their mat on their shoulders, books sold and fly-leaves distributed!

—In a recent preaching tour in the Khasi Hills two Welsh missionaries baptised fifty converts. The Khais tribe are strong and sturdy both physically and mentally, and when converted to God make good missionaries to their fellows. The work amongst them is encouraging and hopeful. It is said that nowhere in India has the education of girls made such advance as among this tribe.

—Sunday the 16th of June was observed in the Hindustani Church at Naini Tal as a Children's Day. The Church was well filled with Europeans, Native Christians and others. The exercises consisted chiefly of singing and recitation by the children. Little David, an orphan aged seven years, repeated the 100th Psalm. A small Christian Chinese boy also recited. Short addresses were given by Dr. Mansell and Rev. B. H. Badley and a collection amounting to Rs. 37-13 was taken.

—*The Gospel in all Lands* (New York) for June, contains some verses on Mrs. J. E. Robinson's late accident, and her brave wish that her husband should not return to America on her account, but remain at his post of duty in India.

—The same periodical states that Mrs. J. H. Messmore and daughter, of the M. E. Church, are preparing to return to India.

—The Rev. W. W. Holdsworth, M. A., of the Wesleyan Missionary Society, says of the proposed Government Moral Text-book, "Hindus, like all men, need a new *life*, and this, like all life, is given by the Word of God. Not a new doctrine, nor a new setting of ancient sayings or systems is required, but 'to be born from above,' and all who have the welfare of India's sons at heart will unite in praying that the Spirit of the living God may 'come from the four winds, and breathe upon these slain that they may live.'"

—A missionary and his wife now both over 80 years of age leave for many years laboured among the lepers in Barbadoes. The accounts he have when in England of the faith and joy even in their suffering, of some of the poor afflicted people among whom he and his wife have so devotedly laboured, were very touching.

—The Religious Tract Society has recently entered upon publication work in some new languages, says the *Christian*. Help has been given to Bishop Crowther, of the Niger, for printing in the Idzo language, one of the numerous dialects spoken on the Niger. The Society had already aided the Bishop for the natives speaking the Ibo, Houssa, Nupé, and the Yoruba dialects. Primers, catechisms, and elementary school books have been prepared at the missionary press in Bonny. For another part of Western Africa a beginning has been made in the Bunda, or Angolese, Mr. Heli Chatelain having prepared the letterpress to illustrate some simple books on the Lord's Prayer and the Prodigal Son. The Committee have just received a specimen copy of the "Pilgrim's Progress" in the Amoy colloquial, making the eighty-third language in which John Bunyan's book has been issued.

—A meeting was held in Edinburgh on the 3rd inst. to congratulate the Rev. Dr. Murray Mitchell, who has been appointed to Nice, on his ministerial jubilee. The Free Church Moderator (Dr. Laird) presided, and among others present was the Rev. J. McMurtrie, Mission Secretary of the Church of Scotland.

—In Richmond, Virginia, recently, Rev. John Jasper baptised 285, and Rev. Richard Wells nearly 500 coloured persons.

—"The other day," says *The Alliance News*, "a publican of Kampen, in Holland, came to the Mayor requesting him to stop the 'performances' of the Salvation Army, as he was being very much damaged in his trade through them. His best customers had got converted, and he sold less drink. To the astonishment of the publican, the Mayor replied that he was glad to hear the news, and that he would be intensely pleased if Salvation temples were opened in other parts of the town with the same result."

—It is stated that the number of Protestants in Lucerne has doubled in the course of the last eight years. Now one seventh of the entire population profess the Protestant faith.

—Two Madrid Protestants have been sentenced to a fine and three day's imprisonment for refusing to remove their hats when they met a priest with the host.

—The work of the Spanish Evangelisation Society in the Vega of Granada is being blessed. A village schoolmaster in the district has been the means of teaching hundreds of children to read and training them in the Scriptures. His death which occurred recently has caused a breach which has been promptly filled by another worker on the spot. The people come for long distances to hear the Gospel when visited by an evangelist.

—The Italian Waldensian Church this year celebrates the bi-centenary of its return to its own country. The king of Italy presented them with £200 in commemoration of the event.

—A monster petition in favour of the Sunday closing of public-houses is in course of signature throughout London.

—The General Assembly of the Free Church of Scotland has directed its Committee on Religion and Morals to consider the subject of gambling and betting in its relation to the social and moral well-being of the people. One minister assured the house that these evils were by no means confined to the larger cities, but had extended to the country districts, and were proving destructive to the spiritual and professional interests of some of the most promising young men in connection with the Church.

—A medical mission has been started in Deptford, one of the poorest districts in London with a population of more than 90,000 persons. Those who are, through sickness, unable to visit the mission dispensary will be attended and nursed in their own homes.

—A novel Sunday-school gathering has taken place in Leicester when the teachers of the Melbourne Hall Sunday-school were invited to a tea prepared by the parents of the scholars. The parents themselves waited on their guests, and after tea a meeting was held addressed by some of the parents and teachers. Helpful suggestions were made for Sunday-school work, and the feeling of friendship and fellowship between parents and teachers was strengthened. This example might with advantage be imitated in other places.

—Rev. Dr. Lansdell has recently been making a tour in Chinese Turkestan, says the *Northern Christian Advocate*. Mountains varying from 17,000 to 20,000 feet in height have been traversed, covered with solid ice and snow. The journey in its entirety has never before, so far as is known, been made by any European, yet at one point, in one remote and inhospitable region, he found Moravian missionaries at work.

—At the Bombay Missionary Conference held at his house on Monday last, the Rev. Dhanjibhai Nauroji read a paper tracing the progress of Mission work during the last half-century.

—The Madras Auxiliary Bible Society has taken advantage of the meeting (which takes place only once in six years) of the Nanburi Brahmins of Travancore, to distribute the Word of God broad-cast amongst them. On this occasion some 5,000 of these people assembled at Trevandrum.

—With regard to the question of "Polygamy in the Christian Church" the Rev. J. C. Hoare, working in the Chehkiang Province gives an instance that happened lately at T'ai-chow where a new convert had two wives. He, at once, "in accordance with the newly-learned law of Christ separated himself from the second wife, *making provision for her temporal welfare.*" She is much impressed with the truth of Christianity and will probably be shortly baptised. A great work is going on in this neighbourhood, opium-smokers, scholars, men and women becoming soundly converted to God. The missionary credits these results to the work of an itinerating band of young Chinese Christians who, he says, "walking over hill and dale, in perils of robbers (for T'ai-chow is notorious for its brigands), regardless of comfort, living in filthy, noisy inns, or in a mean hovel—preach night and day, and they preach *only one thing*. Herein lies their power; discarding the long arguments which the Chinese so dearly love, they speak only of *one* topic, the power of the Crucified One to save souls."

—Attention is being called in England to the fact that *suttee* is practiced in China, and English pressure on the subject is suggested. English officials, it is thought might intervene in this matter with all the more grace and justification, because the English people have lately responded so generously to the appeal for relief to the Chinese in the famine districts.

—A crowded audience in the Edinburgh Castle on the 10th ult., and an even larger gathering the following day at Stepney Causeway, bade farewell to 121 trained lads from Dr. Barnardo's Homes, who are about to leave England for Canada. The young emigrants, says the *Rock*, made a brave show—the elder boys, bound for Manitoba, arrayed in their backwoodsmen's attire; and the younger ones, for Ontario in neat sailors' costumes. An average of 500 emigrants are sent to Canada annually. A party of girls usually goes out in September. The distributing home is in Ontario, while at Manitoba the institution owns nearly 10,000 acres of land. Lord Polwarth has given a lot of stock for the Manitoba farm, and the steamship and railway companies are going to convey the animals to Canada free. Already 3,999 boys and girls have been placed out in our colonies by the Homes, and with these 121 lads a total of 4,120 will be reached. Fifty of those now going out are from the Stepney Home, and 41 from the Youths' Labour House; 20 of them going to the great Manitoba farm. The boys, Dr. Barnardo said, had been in the Homes an average of 18½ months each.

—Miss Lloyd of the Church of England Deaconess House at Jerusalem is now in England for the purpose of giving information about the work in which she has been engaged. She says: "In Palestine March is a glorious season. The fields and hills are covered with flowers. Tourists and pilgrims come from all countries. The inhabitants of Jerusalem, too, come out to breathe the warm air, and sit in the fields around the Holy City. All the long days and afternoons the women sit and literally do nothing. We opened our hall door one Sunday afternoon, and invited all who would to come in. Very soon we had a large congregation of women and children. It was interesting to see them first peeping in timidly, and then venturing in and sitting down. All, of course, wore veils, but as they got courage they removed them by degrees, and sat open-eyed, listening in wonder to the harmonium and the group of English ladies singing Arabic hymns.

General News.

—Pandita Ramabai addressed a large audience at Sholapur on June 29th, on the subject of female education. The next day she lectured on the progress of civilization in Japan, and afterwards proceeded to Barsi by invitation from some of the residents of that place.

—The B. B. & C. I. Railway Company have announced that on and after the first of this month their mail train, which has hitherto left Bombay at 6-30 p. m., railway time, will, from that date, depart at 9-30 p. m., and being accelerated in its running over their and the R. M. Railway systems, will reach Agra and Delhi at the same time as heretofore, thus saving three hours on the through journey to these stations and all the other principal cities of the Punjab and Sind. The up mail, which will leave Delhi and Agra at the usual time, will also be accelerated, so as to reach Bombay at 7-15 a. m., or one hour sooner than at present.

—Another advantage to Indian travellers is announced by the Eastern Bengal Railway authorities who state that, from the 1st inst., two additional sections of the Assam-Behar section of their system, will be opened for general traffic. The first of these is 36½ miles in length extending from Kashba to Forbes Ganj. The second runs from Kattywar junction to Raygunj, a distance of 37½ miles. This latter extension will connect the East Indian Railway loop line at Sahebgunge with the Northern Bengal section of the Eastern Bengal Railway system at Parbatipur, and will shorten the journey between Bombay, Allahabad, and the North-West and Darjeeling or Upper Assam by nearly 300 miles, thus enabling passengers from those places travelling to the Darjeeling hills to reach Parbatipur twelve hours sooner than they would do if they travelled by the old route *viâ* Calcutta.

—The Jynthee Bridge near Madhupur has, it is said, given way still more: and it will probably now be impossible to cross anything more than the mail bags for some weeks. For the present, therefore, all passenger traffic will have to take the loop line.

—There has been excellent rain over that part of Behar where the agricultural situation has been worst. Patna reports six inches and Durbhunga three.

—On June 28, the s. s. Yesso brought out the new life-boat for Alibag. The life-boat, the Louise Marguerite, is constructed on the latest principles. The cost is stated to have been £1,700 and £70 was paid for her freight to India. It is believed that she will meet the requirements of the station and the funds for her maintenance will not be grudged.

—The *Kaukab-i-Hind* states that the law in India, by which publishers are required to sell three copies of each new book to Government, has been taken advantage of by some parties. Twenty rupees have, it is stated, been charged for a four anna book and Rs. 100 was demanded for a larger volume. Unless the official who receives the books is corrupt, this can only apply to books that are printed, but not published, for under section 10 of Act xxv. of 1867 payment is only allowed at the exact rate at which the work is sold to the public. The allegation should be enquired into.

—Strikes amongst the drivers of public conveyances seem to be common of late. We hear from Paris that the cabdrivers of that city have struck. Foreigners who have arrived to visit the exhibition are put to much inconvenience by the absence of cabs.

—About the middle of last month a sudden and destructive thunder-storm passed over Brooklyn, U. S. A. An unfinished building was struck by lightning and partly demolished. Two workmen were killed and four severely injured. The lightning struck St. James's Cathedral, Brooklyn, and in a short time it was observed to be on fire. Before the flames could be got under the interior of the church was completely gutted. The lightning struck several buildings in New York. A number of trees were struck, and a workman was killed, many others being injured.

—Mr. Spencer the æronaut, undeterred by the accident with which he met in India, has again been risking his life with his parachute. This time at Hastings, England. The wind blew him and his parachute far out into the sea but he was rescued by a passing boat.

—There has been a wholesale destruction of trout in the river Tweed at Edinburgh by poisoning. Hundreds of trout large and small were seen floating down the river dead or dying so much so that in that particular part of the river for a stretch of some miles, trouting will be over for this season. The cause is believed to be the pollution of the river with dye-stuffs from the cloth-mills.

—A serious fire has occurred at Seattle in Washington State, U. S. A. The business part of the city has been burnt to ashes though the residence portion escaped. Every bank, hotel, theatre, newspaper office, telegraph station, mill, and freight warehouse has been utterly destroyed, as also were the steamboat wharves along the river side. The area devastated by the fire is reckoned at sixty-four acres. The fire was caused by an explosion of turpentine. There has been some loss of life, but to what extent is not yet known. The city consisted chiefly of wooden buildings. Much suffering exists among the poor whose homes have been destroyed.

—Fuller particulars are now to hand of the terrible railway accident in Ireland on June 12th. It is said that it was through culpable neglect on the part of the officials that the accident occurred and several arrests have been made.

—An Association pledging its members against the use of alcohol and all intoxicating drugs, says the *Banner of Asia*, is being consolidated under the able secretaryship of Mr. E. W. Fritchley, of Bombay. Its work will be chiefly amongst the European and Native children of the Sunday-schools of the three Presidencies. Mr. D. D. Gilder, a prominent Parsee gentleman, and editor of the Bombay *Student's Friend*, is also the Honorary Secretary of a new movement, entitled, "The Young Abstainer's Social Purity Union," for work amongst Parsee and Hindu youth in the Bombay High Schools.

—The P. & O. Company's s. s. *Assam*, with the English mails of the 21st ultimo, left Aden for Bombay at 10 a. m. on Monday; and the same Company's s. s. *Britannia*, bound for Colombo and Australia, left also at 10 a. m. the same day.

—The Assam-Behar Railway was opened for traffic on the 1st instant.

—Last Whit Monday was a pouring wet day in England greatly to the disappointment of the holiday makers. One railway company carried 70,000 fewer passengers than on the same day the previous year.

—Another panther, eight feet in length, has been killed in the Khandalla gorge.

—Mr. Plimsoll states in the *Nineteenth Century* that eight hundred and ninety-four lives are lost annually through unseaworthy vessels, hailing from British ports, which never return. He gives instances of cases in which the men were terrified as they went out owing to the bad condition of the vessel, but the ships were fully insured. We hope this deplorable state of things will soon be altered by law.

—The street sweepers of Bombay numbering about 2,400 struck work on Wednesday. They assembled on the *maidán* in groups of forty or fifty. Their complaints were that formerly the scavengers, who swept the streets and cleansed the drains, were paid at the rate of Rs. 13 per month; but for some time past they have received only Rs. 8-8, out of which 8 annas were deducted by the Municipality for house-rent. That when a man came to be employed as a sweeper, he was required to pay to the *muccadum* or the sub-inspector as the case might be, from Rs. 10 to Rs. 15 as *dustoori*, without the payment of which no scavenger was employed. That the rapacious *muccadums* and sub-inspectors not only levied black-mail at the time the men were employed, but asked for *dustoori*, in the case of men from 4 to 8 annas, and in the case of women from 2 to 6 annas, every now

and then, and if they failed to give it, all sorts of accusations were made against them with the view of getting them heavily fined by the *sahib*. That grain was now dear, and so was salt, and the poor scavengers with their family and children could scarcely make both ends meet from the paltry eight rupees paid by the Municipality, and get enough food to keep body and soul together, and that the men and women worked daily from sunrise to sunset, without a single holiday being granted for rest during the whole year. In reply to the question as to how many holidays the men required in a year, one said they must have at least twelve days rest, particularly on some specified Hindoo holidays. The sweepers were asked why they did not bring their complaints before the authorities instead of showing their dissatisfaction by a strike. They stated that they had frequently complained to the *sahib* of the corrupt practices of the *muccadums* but he always required them to bring proof which they were unable to do. The *muccadums* of course deny all the charges brought against them.

—The strike of the Bombay street sweepers terminated satisfactorily on Thursday. The Municipal authorities consented to comply to a certain extent with their wishes provided they at once returned to work. After having taken their food they set to work quite cheerfully.

—It has been decided to devote the 6,000 rupees raised for the Fawcett memorial fund in Bombay to adding a collection of works on political economy to the Bombay University Library, and to founding a scholarship in connection with the Victoria Technical Institute.

—An American paper tells the following: "A girl telephoned to her father at his office, asking if her dog, 'Curly,' was there. The reply came that he was. 'Well, take him up in your arms and hold the receiver to his ear; I want to tell him to come home,' said the girl. Her father did so The dog's countenance wore momentarily a look of astonishment at hearing, 'Come home, Curly! Come home,' in the tones of his mistress. It took him only an instant to understand what was wanted, and then he made for home as fast he could go."

—The Calcutta carters' strike is at an end: all the men returned to work on Saturday morning; those who had joined the cart agency having previously burned the tickets given them by the agency and renounced the connection. The ticca gharry-owners are complaining that the scale of fares is not sufficiently liberal. They say that they have to spend more money now than formerly on carriages and horses or they are refused licenses, and there has been no increase of fares; and a memorial is talked of praying for an alteration of the scale to 12 annas for the first four hours and 8 annas for every subsequent hour. At present a gharry may be hired for five hours for Rs. 2.

—At the top of the Eiffel Tower, for a fee, specially prepared note-paper, dated from the summit of the tower, is provided, and the writer can have the letter posted on the spot.

—"Sir Charles Dilke's friends," states the London correspondent of a contemporary, "are again industriously circulating a report that the document which he began preparing immediately after the second trial—Crawford *vs.* Crawford and Dilke—is shortly to be published. The document is to effectually redeem Sir Charles' character from the stain which now rests upon it. One is justified in a little scepticism both about the document itself and the marvellous powers it is, when issued, to exercise upon the minds of men. If it existed and were as powerful in influence as alleged it would surely have appeared long ago, no man would willingly sit quiet a single day under such an aspersion as that which overshadows Sir Charles Dilke's life and which has blasted his career. Nor when the long-promised statement does see the light will it, unless a judicial examination in some way or other follows, satisfy the public and wholly rehabilitate the ex-Liberal Foreign Minister. Matters, too, are made worse for Sir Charles by some sapient individual sending a paragraph to the papers declaring that a recent novel, entitled 'The Repentance of Paul Wentworth,' contains as hero one who is supposed to be the late Member for Chelsea. This is too absurd, if it is intended to help the overshadowed man. If Sir Charles is guiltless what need is there for repentance on his part?"

—The following is a summary of the Bombay season report for the past week:—Rain throughout Presidency proper and Sind but insufficient in many places. Sowing progressing in several districts, but retarded in parts of Broach, Nassik, Khandeish, Sholapore, Poona, Ahmednuggur, Bijapore, and Belgaum for want of sufficient rain. Rabi crops removed in Kurrachee District, rabi blight in Mirpur Batoro, and sugarcane in Sakro in Kurrachee District attacked by disease. Locusts in one taluka of Kurrachee and in one of Hyderabad; also passed through some villages of Ahmedabad. Mitho Indus embankment in Shikarpore breached by floods, which are spreading and endangering Larkhana Town.

—Two young countesses, Marie and Theresa Frangipani accompanied by Herr Ritter von Vucetich, started ten days ago on a walking tour from Udine to Vienna. The distance is nearly 400 English miles, and the aristocratic lady pedestrians accomplished the journey and arrived at Vienna on June 11 in excellent health. They thus averaged nearly 40 miles a day, and on three of the ten days their walking had to be done in stormy weather, amid a constant downpour of rain.

—Algeria is suffering from a plague of locusts and from cyclones, A hundred Zouaves have been sent with dry straw to Aumale to destroy the invading insects. They make war on them (says the Paris correspondent of the *Daily News*) by spreading the straw on the ground where the insects alight, and setting it on fire. At Setif 795 soldiers are engaged in this work, and colonists and agricultural labourers are being requisitioned to help them, At Sedrata a long line of fires was kept up to prevent the invasion, but the fuel was exhausted before the mass of invaders, which had an unbroken front of six miles. No similar phenomenon has taken place in France since 1825, when North Europe was invaded by locusts from Africa.

—The *Liberal and New Dispensation* says: Fifty-seven thousand chests of opium are to be put up to sale this year. When will this iniquitous traffic cease?

—The total number of deaths registered in Bombay during the week ending Tuesday, 2nd July, 1889, was 455, being 44 more than the preceding week and 16 less than the week ending the 26th June, 1888; 62 less than the corresponding period in the preceding five years. The deaths among the different classes were:—Buddhists, Jains, &c., 29; Brahmins, 12; Caste Hindus, 216; Hindu outcastes, 35; Mussulmans, 119; Parsees, 24; Jews, 1; Native Christians, 11; Eurasians, 1; Europeans, 2; while the rate of mortality per 1,000 of the population was 24·65. There were 98 deaths from remittent fever, being 22 more than the last week, and 5 less than the corresponding week of last year. There were 13 deaths from cholera last week. The mean number of deaths from cholera in the corresponding week in the preceding five years was 5. The deaths from diseases of the respiratory system, diarrhœa and dysentery were 79, 15, and 12 last week, against 75, 28, and 15, respectively, in the corresponding week in the last year. During the week 313 births were reported in the different districts.

—The rainfall registered in the different districts of Bombay up to date of July 4th is as follows:

	Byculla		Fort		Esplanade		Colaba	
	In.	Cts.	In.	Cts.	In.	Cts.	In.	Cts.
Total fall to 4th July, 1889	20	64	25	17	24	35	22	36
Total fall to 4th July, 1888	24	42	23	39	23	55	21	55
Total fall to 20th July, 1887	34	82	34	49	32	93	34	54

—The rate of exchange this week is quoted at 1s. 4 3-16d.

Telegraphic News.

London, June 29th: In the House of Lords last evening, the Earl of Carnarvon called attention to the alleged outrages committed on Christians by Mahomedans in Armenia.—The Marquis of Salisbury said that the Porte denied the outrages, but, at all events, the Premier said the Brititish Government repudiated any responsibility in the matter, as it could not force Turkey to execute her promises relative to Armenia.—The discussion in the House took only the form of demonstrating the Mahomedan hatred to Christians.

Lisbon, 29th: It is stated that owing to the urgent representation made by the Marquis of Salisbury, the Portuguese Government are disposed to submit the Delagoa Railway question to arbitration.

Durban, 29th: Advices from the Delagoa Bay state that the Portuguese have seized the railway and uprooted the rails.—A policeman fired at an English engine-driver, and several employes of the railway have been arrested.

St. Petersburg, 29th: The semi-official *Journal d' St. Petersburg*, in commenting upon Count Kalnoky's speech in the Austrian Delegation, states that Russia always upheld the autonomy of the Balkan States.—The journal invites Servia to resume her intimate traditional union with Russia.

Paris, 29th: The Chamber of Deputies has passed the Panama Canal Bill, empowering the liquidator of the company to place 800,000 unissued bonds at any price he can obtain, for maintaining the work, pending the examination of the question of the final completion of the Canal.

Lisbon, 30th: The Portuguese accounts, in connection with the seizure of the Delagoa Railway, deny that an English engine-driver was fired at by apoliceman.

London, July 1st: It appears, from the telegrams which have reached here from Delagoa Bay, that the railway employes resisted the seizure of the railway by the Portuguese.—Mr. William O'Brien has been arrested at Cork for addressing a proclaimed meeting.—After the arrest of Mr. O'Brien the police attempted to clear a passage, which was blocked by a large crowd of Nationalists. A scuffle ensued, during which several were "batoned," including Mr. Patrick O'Brien. Mr. William O'Brien has been removed to Charleville under a strong escort. A crowd made an attempt to rescue Mr. O'Brien, when the Constabulary fired and wounded two Nationalists. At the meeting of the Damien Memorial Committee, it was proposed to form an Auxiliary Committee in India in order to invite funds for treating leprosy in India. The meeting passed a resolution to send a Commission to India for the purpose of studying the disease.—The Shah of Persia has arrived at Gravesend where he was cordially received.

London, 2nd: The Northern Pacific Railway Company contemplates the construction of a second railway connecting the province of Manitoba with the Pacific.—Mr. W. O'Brien has been released on bail. Mr. W. J. Lane, member for East Cork, has been arrested for aiding and abetting Mr. O'Brien.

Belgrade, 2nd: The King of Servia was formally anointed to-day at the Monastery of Zitcha. The Russian Minister was the only foreign representative present at the ceremony.

London, 2nd: In the House of Commons this afternoon the Right Hon. W. H. Smith gave notice that at an early date he would move that suitable provision be made out of the Consolidated Fund for Prince Albert Victor and the Princess Louise of Wales, whose betrothal is announced. To-day the Shah of Persia received a formal visit from Her Majesty's ministers at Buckingham Palace, and subsquently lunched with Her Majesty at Windsor.

3rd: The Shah to-day was entertained by the Lord Mayor at the Guildhall. The city was gaily decked with flags and bunting, but the brilliant effect of the scene was marred by the cloudy weather: The Shah's arrival and departure were witnessed by large and enthusiastic crowds. His reception here has been remarkably cordial.

Cairo, 3rd: Colonel Wodehouse telegraphs that in his engagement with the Dervishes he took five hundred prisoners. The Egyptian Camel Corps and a force of cavalry are now pursuing the enemy northward. In addition to the seventy killed on the Egyptian side, Captain F. J. Nason of the Scottish Rifles and Lieutenant G. G. Cunningham of the Duke of Cornwall's Light Infantry, who are both attached to the Egyptian Army, were slightly wounded.

London, 4th: In the House of Commons to-day the Right Hon'ble W. H. Smith will move that a Committee be appointed to enquire into the system of provision for the members of the Royal Family.—The death is announced of Major Alexander G. Dickson, the Conservative member for Dover.—Sir Roper Lethbridge has resigned his seat for North Kensington.—It is stated that Sir James Gordon is dead.

INTERNATIONAL BIBLE STUDY.

THIRD QUARTER. LESSON II.

Sunday, July 14th.—1. Samuel iv. 1-18.

SUBJECT: The sorrowful death of Eli.

Golden Text.—His sons made themselves vile, and he restrained them not.—1 Samuel, iii. 13.

"And the word of Samuel came to all Israel." It came to pass in the sight of all Israel. Samuel is acknowledged as a prophet, and by the fulfilment of the Word of the Lord from his mouth, is fully established as a prophet.

Israel went out against the Philistines to battle. Clearly God had not commanded them to go; therefore they could not expect Him to go before them to fight their battles for them. They were defeated in the first engagement and suffered the loss of four thousand men. When they returned to the camp the elders queried among themselves; "Wherefore hath the LORD smitten us?" They were in darkness and confusion of mind, but instead of seeking to the Lord through His prophets, they determined to bring the Ark of the Lord, the symbol of His presence in the Tabernacle into the field of battle.

For the history and description of this Ark of the Covenant, also called the Ark of the Testimony, read Exodus xxv. 10-22. It was a small chest of Shittim wood overlaid with gold; containing a pot of the manna by which the Israelities were fed in the wi[illegible]ness, Aaron's rod which budded and the [illegible] tables of stone on which were writte[illegible]ommandments. It was borne on s[illegible]houlders of two priests during t[illegible]s of the children of Israel, but had [illegible]pt in the Holy of Holies in the Tabern[illegible]iloh for more than 300 years. The thr[illegible] God was on the Ark. His glory was ensh[illegible] between the Cherubim." Upon His seat of mercy He delivered His oracles and received the homage of the tribes. A vision of Jehovah on this throne was seen by Isaiah, and is described in the sixth chapter of his prophecies. This sacred chest, (says Eadie) was the most awful emblem of the Jewish religion, and it was covered from profane gaze while borne in solemn procession by the Priests.

Eli, the High priest in whose charge the Tabernacle was at this time, appears to have allowed the Ark to be taken to the battle field with only a feeble protest, although such action was entirely without precedent. He was of too vacillating a character to stand up boldly with a "Thus saith the Lord" against the elders of the people. He was besides of a great age and nearly blind. So the Ark was taken into the field of battle upon the shoulders of Eli's two wicked sons, over whose heads the awful curse of the Lord was hanging.

Doubtless the elders of Israel were surprised to find that the presence of the Ark did not at once discomfit their enemies. But all the conditions of blessing being absent they could scarcely be surprised at the absence of visible tokens of the favour of the Lord. See Deut. xxviii.

Instead of discomfiting the Philistines, the presence of the Ark had the opposite effect. It nerved the Philistines in sheer desperation to fight harder than ever. With their idolatrous ideas they thought that the Ark *was* the God of Israel of Whose wondrous power they had often heard. They fought with redoubled energy slaying thirty-thousand of the Israelites, including the sons of Eli, and taking captive the Ark of God.

This was a severe lesson to the Israelites, it taught them that the abode of the Lord was not His presence. It should bear a lesson for us that no outward observances of religion will help us if our hearts and lives are not right. No blessing of banners, christening of war vessels, employment of chaplains, or chanting of *Te deums* will hallow an unholy National undertaking. And no giving of alms, or ostentatious observance of the outward formalites of religion will absolve a life which is devoted to an unholy trade or addicted to guilty pleasures. The heart must be right, then the actions will be right, then the blessing of God can be sought on National as well as private undertakings. What God has cursed man cannot bless.

A Benjamite ran with the heary tidings to the City of Shiloh. The people lifted up their voice and wept. Eli was sitting on the wayside anxiously watching for the tidings of the Ark of God, and when he heard of the calamity which had befallen it, he fell off the seat and died —"having judged Israel for forty years."

"His sons made themselves vile and *he restrained them not.*" Thus, though Eli was a good man himself, the Word of God holds him responsible in a great measure for the evils that had befallen the country. His sons' example had made the priesthood to stink in the eyes of the people. A man who could not rule his own house well was not likely to make a strict judge and enforce the law of the Lord upon the people under him. Thus we learn that parents are responsible to God for the training of their children and if they neglect to restrain their little ones, and leave them to themselves, God will certainly be displeased. As a skilful gardener prunes and trains his trees and plants, with constant, patient care, so should the parent, wisely and tenderly, break off the evil habits that would otherwise form themselves, and train the little life for God and heaven. This is a responsibility that may not be deputed to another. The Sunday-school teacher and the pastor may be looked upon as valued friends and helpers but the parents will be held responsible for their children's spiritual training before the throne of God. There is encouragement as well as exhortation in the words "Train up a child in the way he should go and when he is old he will not depart from it." For the children also there is a lesson in our subject to-day of the fearful consequences that result from a violation of the command, "Children obey your parents in all things in the Lord."

A VOICE FROM THE PAST AND THE PRESENT.

John Wesley said in one of his last sermons —"After having served you between sixty and seventy years, with dim eyes and shaking hands, let me add one word more. I am pained for you who are rich in this world. Do you give all you can? 'Nay; may I not do what I will with my own?' you reply. Here lies your mistake. It is not your own. It cannot be, unless you are lord of heaven and earth. Who gave you this addition to your fortune? Do not you know that God entrusted you with that money for His work? 'But I must provide for my children.' Certainly. But how? By making them rich? Then you will probably ruin them. 'What shall I do then?' Lord, speak to their hearts, [Who cannot see the impassioned old man stretching his trembling hands to heaven, as he thus pleads?] else I speak in vain. Leave them enough to live on, not in idleness, but in honest industry. And if you have no children, upon what principle can you leave a groat behind more than enough to bury you? What does it signify whether you leave ten thousand pounds or ten thousand boots and shoes? Haste, haste! Send all you have before you to the better world!"

F. B. Meyer, of London, says—"You have seen a balloon unable to rise, it hung about the chimney tops and was in danger of continual damage. What is it that keeps it down? Ah! it has too much weight. If the balloon is to rise they must throw out some ballast. This is done, and now she soars higher and higher. Dear friends, throw out some of the gold! it only keeps you down to earth. Most Christians are carrying too much ballast, hence they do not rise."

From the "India Watchman" for July.

HEROIC LIVES AT HOME.

The heroism of private life, writes Grace Greenwood, the slow, unchronicled martyrdoms of the heart, who shall remember? Greater than any knightly dragon-slayer of old is the man who overcomes an unholy passion; sets his foot upon it, and stands serene and strong in virtue. Grander than Zenobia is the woman who struggles with a love that would wrong another or degrade her own soul, and conquers. The young man, ardent and tender, who turns from the dear love of women, and buries deep in his heart the sweet instinct of paternity, to devote himself to the care and support of aged parents or an unfortunate sister, and whose life is a long sacrifice, in manly cheerfulness and a majestic spirit, is a hero of the purest type—the type of Charles Lamb. I have known but two such.

The young woman who resolutely stays with father and mother in the old home, while brothers and sisters go forth to happy homes of their own; who cheerfully lays on the altar of filial duty that costliest of human sacrifices, the joy of loving and being loved—she is a heroine. I have known many such.

The husband who goes home from every-day routine and the perplexing cares of business with a cheerful smile and loving word to his invalid wife; who brings not against her the grievous sin of a long sickness, and reproaches her not for the cost and discomfort thereof; who sees in her languid eyes something dearer than girlish laughter, in the sad face and faded cheeks, that blossom into smiles and even blushes at his coming, something lovelier than the old-time spring roses—he is a hero. I think I know of one such.

The wife who bears her part in the burden of life—even though it be the larger part—bravely, cheerfully, never dreaming that she is a heroine, much less a martyr; who bears with the faults of a husband not altogether congenial, with loving patience and a large charity and with noble decision hiding them from the world; who makes no confidantes and asks no confidence, who refrains from brooding over shortcomings in sympathy and sentiment, and from seeking perilous "affinities;" who does not build high-tragedy sorrows on the inevitable, nor feel an earthquake in every family jar; who sees her husband united with herself indissolubly and eternally in their children—she, the wife in very truth, in the inward as in the outward, is a heroine, though of rather an unfashionable type.

A BLIND GIRL'S GIFT TO MISSIONS.

A blind girl came to her pastor and gave him a dollar for missions.

Astonished at the large sum, the minister said:

"You are a poor blind girl; is it possible that you can spare so much for missions?"

"True," she said, "I am blind, but not so poor as you think; and I can prove that I can spare this money better than those that see."

The minister wanted to hear it proved.

"I am a basket-maker," answered the girl, "and as I am blind I can make my baskets just as easily in the dark as with the light. Other girls have, during last winter, spent more than a dollar for light. I have no such expense, and so have brought this money for the poor heathen and the missionaries."

A DAILY TRACT DISTRIBUTOR.

"One friend" writes Mr. Spurgeon, "who daily distributes our 'Illustrated Tracts,' and extracts from our sermons, informs us that during the past four years he has given away 90,000 copies, and has thus been enabled to personally address thousands of persons upon the most important subjects. He drops his tracts into letter-boxes, leaves them from house to house, or gives them to individuals wherever he has the opportunity. Are there not other Christian men or women who can go and do likewise?" India could do with many such tract distributors.

Bombay Church Directory.

AMERICAN MISSION CHURCH.

BHENDI-BAZAAR (Jail Road)—Rev. Tukaram Nathuji, Pastor. Marathi service at 4 p. m. and Sunday-school at 9 a. m.

BAPTIST CHURCH.

BELLASIS ROAD. (Opposite the Byculla Club.)—Rev. William Bell, M. A., Pastor. Sabbath Services, 8 a. m. and 6 p. m.

CHURCH OF ENGLAND.

GIRGAUM CHURCH: Ministers, Rev. H. C. Squires, Rev. J. M. Macdonald. Sabbath Services, Marathi, 8 a. m. English, 11 a. m. and 6 p. m. Sunday-school, 4-30 p. m. Prayer meeting, Wednesdays, 6 p. m.

MAHOMEDAN MISSION, C. M. S.

Rev. W. St. Clair Tisdall. Urdu Service at The Lodge, Girgaum, Sunday, 8 a.m. Persian Service at the Gospel Hall, Bellasis Road, Byculla, 4 p.m.

CHURCH OF SCOTLAND.

B. B. & C. I. Railway Institute, Parel, 9 a. m. St Andrew's Kirk, Fort, 6 p. m. Minister: Rev. T. H. Greig.

FREE CHURCH OF SCOTLAND.

ESPLANADE—Sabbath-evening Service 6 p. m.

AMBROLI (Girgaum Back Road), Rev. Madhavrao Nikambe, Pastor. English Service, 7-30 a. m., Marathi Service, 4 p. m.

METHODIST EPISCOPAL CHURCH.

Ministers:—Revs. J. E. Robinson, W. E. Robbins, C. E. Delamater.

FORT—Services will be held, until the new church building is completed, as follows;—Divine Service on Sundays in the Y. M. C. A. Rooms, near the Apollo Bunder, at 11 a. m. and 6 p. m. Also at the Temperance Hall, Colaba, the Sunday-school at 9-30 a. m.; the Church Prayer-meeting on Wednesday at 8 p. m.; and an Evangelistic Service on Sunday at 8 p. m.

GRANT ROAD—Sabbath Services, 8-30 a. m. and 6 p. m. Prayer meeting, Wednesday, 7-30 p. m. Sunday-School, 7-30 a. m.

GRANT ROAD MISSION—Tamil service at 11 a. m. Sabbath School at 3 p.m. and Marathi service at 4 p. m.

MAZAGON—Sabbath evening service, 6 p. m. Prayer-meeting, Wednesday, 7-45 p. m. Sunday-School, 9-30 a. m.

SEAMEN'S REST.—VICTORIA DOCK.

MEETINGS:—On Monday, Tuesday and Friday evenings at ½ past 7, Gospel addresses and singing. On Sunday evenings at 7. A Free Tea, with Gospel addresses and singing, every Thursday evening at ½ past 7. Spare periodicals for Reading-room and for distribution, also cast off clothing are solicited.

SALVATION ARMY.

S. A. Hall, Bori Bunder. Every evening at 8. Services in English and Hindustani.

Cowasji Patel Street, Fort, ditto at 7. Gujerati.

Khetwadi Back Road, ditto at 7. Marathi.

Chinchpoogly ditto at 6. Marathi.

Khetwadi Back Road, work amongst Dheds. Meetings irregular, to suit the people. Gujerati.

Dhobie Talao St., at the back of Framjee Cowasjee Hall, every evening at 7. Marathi.

WESLEYAN METHODIST CHURCH.

COLABA, CAUSEWAY—11 a. m. and 6 p. m. Rev. G. W. Clutterbuck.—Sunday-school, 4-30 p. m.

BYCULLA, (next to Victoria Gardens)—Sundays 8 a. m. and 6 p. m. Sunday-school, 4-30 p. m.—Cordial invitation to all.

Y. M. C. A.

Y. M. C. A. Rooms, Apollo Bunder, Weekly Prayer Meeting, Monday, 5-30 p. m. Also Meeting every Friday, at 8-30.

BANDORA: Old Marine Hotel.

Thursday, 8-30 p. m. Sunday, 11 a. m.

PRINCE'S AND VICTORIA DOCKS.

A meeting is held on different vessels in one or other of these Docks every Wednesday at 7-30 p. m. and every Sunday morning at 11 a. m. The vessel may be recognized on Sunday mornings by the Bethel flag flying at the mast, and on Wednesday evenings by the vessel being specially lighted up. Captains, officers, engineers, seamen and others are cordially invited to attend, and to bring their friends with them.

CHILDREN'S SCRIPTURE UNION.

The usual monthly meeting will be held next Saturday at the Lodge, Girgaum, at 5 o'clock. All children and young people welcome and all please bring Bibles.

JOHN M. MACDONALD, Hon. Secretary.

The Bombay Guardian,

CHRISTIAN NEWSPAPER & HOME JOURNAL

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Notifications of changes of address should reach this office not later than Thursday morning.

SATURDAY, JULY 6TH, 1889.

NOTES AND COMMENTS.

"Whoso stoppeth his ears at the cry of the poor, he also shall cry himself, but shall not be heard."

"He that justifieth the wicked, and he that condemneth the just, even they both are abomination to the Lord."

As this issue commences a new half-year, we have availed ourselves of the opportunity to adopt a more convenient plan than hitherto in the numbering of our pages. In the future the numbers at the head of the pages will run from 1 to 16 every week, the consecutive numbers from the beginning of the year being placed at the bottom of the pages, in the right-hand corner.

In the second chapter of the Epistle of James, the disciples of Christ are taught a needful lesson on human equality before God. They are to "have not the faith of our Lord Jesus Christ, the Lord of glory, with respect of persons." It takes a great deal of growth in grace to entirely overcome personal idolatry of clothes, of wealth, and of social position; and to consistently, by word and action, uphold the truth that "God is no respecter of persons." The conventional language of laudation of persons in particular positions, irrespective of their private character, is not the language of Scripture. Title and social position do not alter human nature. There is nothing in them conducive to goodness. Faithfulness to God requires that the wicked should be warned and rebuked whatever worldly position they may occupy.

It is said by some that "fraudulent" is a hard word to apply to the action of the Indian Government. But if that word correctly describes the fact, as we maintain that it does, why should it be a harder word when applied to the Viceroy and his Council than when applied to others holding less responsible positions? Is social position to be allowed to moderate the characterization of men's crimes? Not with us. If, in a despatch purporting to give "*fullest information*" to the Secretary of State on the Patna case, it is not fraudulent to omit to state that the principal witnesses upon whose evidence Luchminia was condemmed, have solemnly declared that evidence was false; if that is not fraudulent, will somebody inform us what is?

Some again are saying that the affidavits of Gurmukh Narain and Mahtabo are worthless because such people can be easily bought in India. But that cuts two ways. If the solemnly attested statements of these people are worthless now, what was the value of their evidence in Quinn's Court, upon which Luchminia was consigned to a life of shame? So far as we can judge, the action of the uncle and mother of Luchminia in making the affidavits was largely due to remorse for having so cruelly wronged the poor girl, and to pity for her in her unhappy state; feelings to which the persons who constitute the Government of India appear to be strangers (Matt. vii. 20). The affidavits were certainly not bought by us or by any one else.

The little [illegible] the corrupt circle in which the Viceroy [illegible] the six members of his Council [illegible] illustrated by the audacious st[illegible] their despatch to the Secretar[illegible] that "we have preferred to leave [illegible]r to *the universal condemnation which [illegible] met with at the hands of public opinion*." No doubt an attempt has been made by the official, or, as it is sometimes justly termed, the reptile press, by false and garbled statements to create a public opinion against the Editor of *The Bombay Guardian*, but among respectable people the attempt has signally failed. We are constantly receiving letters of warmest thanks from various parts of India for the stand we have taken on behalf of the Christian slave Luchminia, and the warnings and protests we have uttered on the action of her moral assassins. These letters from Church of England clergy, English, Scotch, Irish, German, and American missionaries and Christian laymen are mostly too eulogistic for quotation. We do not need thanks; and the only opinion we care for is the opinion of God. But when the Government of India makes a statement adapted to mislead the Secretary of State, it is our duty to say that it is not true.

The *India Watchman* for July has followed the example of *The Bombay Guardian*, and has issued a supplement on the false and fraudulent despatch of the Government of India to the Secretary of State on the Patna case. The *Watchman* says—"As many of our readers do not see the *Banner of Asia*, they will be glad to find in our supplement to this number how the whitewash, with which the Government of India has so freely daubed Mr. Quinn, has been rubbed off by the monsoon of God's truth."

The *Banner of Asia* states that during the Yearly Meeting of the Society of Friends in Great Britain, recently held in London, and lasting nearly a fortnight, when re-

presentatives from all parts of the kingdom were present, the women Friends, who hold large separate meetings for business pertaining to women, decided to memorialise Queen Victoria in the interests of the Christian slave Luchminia, of Patna, one of the subjects of her rule. A copy of the memorial is promised by a later mail.

It is becoming increasingly apparent that a large number of evangelical Christians both within and without the Free Church of Scotland are much concerned and grieved at the election of Dr. Marcus Dods to the Professorship of New Testament exegesis in the Free Church New College, Edinburgh. Two of the things, it is stated, which make his election significant are (1) that many of his supporters admit that he holds more advanced views than they do, while his opponents regard him as unsound in the extreme; and (2) that he has been chosen to be an instructor and guide of the rising ministry of a Church which only a few years ago drove Dr. Robertson Smith out of one of its professorial chairs, and indeed out of the Church itself, for publishing views in some respects less advanced, or at least more cautiously expressed, than those of Dr. Dods. He is further stated to have spoken of the "imperfections," the "crudities," the "inaccuracies," and even of the "immoralities" of Scripture; and that the Apostle Paul was "occasionally wrong in a date," that he showed "imperfect information," and was "subject to lapses of memory."

Word and Work (London) one of the most pronounced evangelical newspapers in Great Britain, in an editorial upon the election of Dr. Dods, remarks—

The action of the Free Church Assembly in appointing Dr. Marcus Dods to be an instructor of its rising ministry has naturally given rise to much and varied comment. During their college career the young men who are to be the future guides of the people receive the impulses which largely determine the direction in which their after life is developed. The influence of professors on students cannot easily be calculated. On the occupants of the chairs in the colleges of our Free Churches the whole future of their Christian faith and life greatly depends. If the atmosphere of the theological hall be wholesome and evangelic, the churches will be braced and invigorated by sound and Scriptural teaching; on the contrary, if the atmosphere be unwholesome and rationalistic, the chilling and blighting effects are sure to be felt for many years to come. It has been more than suspected that the wave of scepticism which has recently swept over many congregations had its rise within college walls.

When, with these facts full in view, a Church hitherto reputed orthodox, deliberately entrusts the training of her ministry to one whose soundness in the faith was not long ago questioned within her own borders, it is not unreasonable to suppose a change of some kind must meanwhile have taken place. No one has suggested any change in the opinions of Dr Marcus Dods. Are we not in these circumstances compelled to admit a change in the majority voting in the Assembly? There are many godly Evangelicals within the Free Church to whom the election must have seemed ominous. To none, can this action of a Church for which they have made sacrifices, and to which they have been long attached by a fervent love, give greater pain. For their sakes, if our silence would not have been misconstrued, we might have been tempted to pass the matter by. But, as they well know, an act of this kind cannot be concealed, and its far-reaching consequences are apparent to every on-looker.

In the Free Church there has grown up, or is at least growing up, a generation which knows not Joseph, and to whom, in a few years, unless he moves much faster than he has done, Dr. Marcus Dods will seem as antiquated as no doubt at present we appear to him.

Dr. E. Faber in the *Chinese Recorder and Missionary Journal* points out that the Apostle Paul was at work for eight or nine years at Gospel-preaching before he met with any very marked success, and that, during that time he preached at Damascus, Jerusalem, Arabia, and Tarsus without any recorded conversions. Dr. Faber deduces from this that if we go forward abiding in Christ we shall probably, like Paul, see definite and great results. Speaking of Paul's relations to Timothy, he says, "Nothing is said whether or not Timothy had read the Greek classics, nor can we think of Paul giving lessons in Plato and Aristotle to enable Timothy to dispute with Greek philosophers. . . . I consider it outside our missionary calling to engage in teaching classics and similar topics not in direct connection with the Gospel."

The same periodical has a striking paper by the Rev. Chauncey Goodrich, originally read before the Peking Missionary Association. The title is "How to be a missionary and convert no one." It is divided into nine heads. The first rule for the one who wishes to be an unsuccessful missionary is, "Do not have any sympathy with the Natives," the next, "Do not expect to master the language," the next, "Read numerous papers and periodicals 'to keep abreast of the world,'" the next, "Neglect the Bible, for 'the intense intellectual life and manifold activities of the present are calling us to a wide and varied culture,'" the next, "Make seasons of prayer short," and "Make hasty preparation for preaching," then "Make a constant attack on heathen systems," or "Draw parallels between the truths of Christianity and these systems, and show the 'propædeutic' influences of heathenism, preaching Bible-truths on the basis of heathen books." "Do not follow up preaching with close personal work," and finally "Be interested in preaching the Gospel, *but be about equally interested in giving the country intellectual culture.*"

The series of articles entitled "Gems from Romans" will be resumed next week.

GOOD WORKS AND SALVATION.

By a Welsh Preacher.

"The high priest goes into the middle court, clad in long flowing garments, the bells attached to his skirt ringing at every movement he makes. Now, you say, he is prepared to go into the holiest of all, and appear before God? No, not yet. He must lay aside his gorgeous robe and his bells, and enter the sanctuary with nothing but the clean linen garment upon his flesh. No bells must ring before God. Everything must be silent there, that the blood may speak. Ring the bells of your good works in your family circle, and in all your spheres of influence; but beware of ringing them before God. All must keep silence there. The blood alone must speak. At the same time, if the bells don't ring in the middle court, the people will take for granted that the priest within the veil is dead."

CONCLUDING REPLY TO HIS CRITICS.

By the Friend of Missions.

It is a striking proof of the validity and impregnability of my main contentions that critic after critic should devote columns of arguments to prove that Dr. Duff did not originate the Missionary Policy of Higher Education. It may be clever from a controversial standpoint to direct the attention of the public to this minor issue, but the real question that the Christian public will henceforth require to be answered is whether Higher Education has accomplished its purposes or not. Even on the minor issue Dr. Jenkins is self-contradictory, and, after traversing my statements with more vigour than courtesy, goes on to re-assert them in another form. Here are his own words; the italics are mine:

"To establish a school that should make English learning assert its filial connection with Christianity, and a medium for the glad tidings of salvation to men who were ambitious of excellence in it, was a purpose *that occurred naturally and instantly to a mind like Duff's, when he had mastered the situation, and it was not long in getting into shape.*" "*The missionaries almost to a man besought him to abandon the attempt.*"

Here is my original statement, which Dr. Jenkins styles a "ridiculous travesty of the facts".—"In six short weeks this extraordinary man, then twenty-four years of age, had completed, to his own satisfaction, his investigations into existing missionary methods, and had concluded, as his biographer states, 'that the method of his operations must be different from that of all his predecessors in India.'"

With these two statements in parallel columns, I ask any fair-minded reader how and in what manner I have travestied the facts. I am perfectly well aware that Dr. Inglis, as early as 1825, had outlined *an* educational policy for the acceptance of the General Assembly. But this policy was not Duff's policy. It consisted, as Dr. Jenkins himself says, in general education, and especially in "training a more select number to be teachers and preachers as the best means of sowing a great spiritual harvest." This is not Dr. Duff's policy. This is not the policy followed in the great missionary colleges of India to-day. It differs as widely as the poles from the "policy of the mine," the plan advocated in Duff's great speeches of exploding Brahmanism within its citadel by the mine of Western education. *Duff's policy has failed.* Dr. Inglis's policy has been gloriously successful wherever it has been tried. Let us educate our Native Christians, and make them worthy "teachers and preachers" of the truth as it is in Jesus, and we may realise Dr Inglis's hope of "a great spiritual harvest, which may be reaped by the establishment of the Redeemer's kingdom over the extensive regions of Asia." But I am weary of proving again and again what all the Scotch churches accept as a postulate. Just now the Scotch secular Press is dealing with the proceedings of the General Assembly; and in the leaders of *The Scotsman*, and the other great newspapers of the North, this policy of Higher Education is being spoken of, without exception, as "Dr. Duff's policy." Perhaps Dr. Jenkins and Professor Patterson, learning that this "error" is being repeated, will undertake to prove to the whole Scotch nation, including Dr. Duff's two biographers, that they are all wrong in admiring this great missionary as an original genius, that he never originated anything, and that he meekly trod in the path marked out by his predecessors.

But the most important argument in Dr.

Jenkins's first article is his contention that the success of the great Church Missionary Societies in the extreme South of India and of the American Baptist Mission in Nellore, is not due to the methods they have adopted, but to the race characteristics of the people amongst whom they labour. In proof of this he triumphantly points to the history of the Benares Mission of the Church Missionary Society, which has been in existence seventy-two years and has only 115 members, and recorded no baptisms last year. I wish for no better proof of my contentions than the history of this mission. Dr. Jenkins would have done wisely to have asked a few more questions before he brought it forward. Last year it recorded no conversions. Why? Because, unlike the South Indian missions of the same society, its main energies are devoted to educational work. With a membership of 115, it has 1,454 scholars, mainly heathens, in its schools, and these scholars are taught by 55 *heathen teachers* and 37 Christian teachers. Will Dr. Jenkins again call it "solemn impertinence, not to mention a graver sentiment," on my part if I assert that the Church missionaries in the Benares district do apparently trust less in the power of the Holy Ghost for the overthrow of Hinduism than their brethren in the South? Lest I should tempt him to the use of such terms I will leave these figures to speak for themselves, and will content myself with pointing out that the methods adopted by this society in North India do differ radically from those pursued in Tinnevelly. Owing to the power of the Episcopacy, methods vary in every district. In the North they have been much more largely affected by the magic of Dr. Duff's influence. In the South for nearly half a century the society's policy has been, to a great extent, controlled by that apostolic man, Bishop Sargeant, and under his direction its *main* energies have been devoted to evangelical work amongst the villagers rather than to educational work in the towns.

* * * *

The conclusion which must inevitably be drawn from a survey of the whole facts of the case, is that Dr. Jenkins has lent the weight of his great reputation and of his deservedly honoured name to support a theory which, however pretentious in appearance, proves on investigation to be a house of cards, falling to pieces before a mere breath of criticism. Let us hear no more utterly inaccurate talk about Aryan and non-Aryan. The truth is, that we have hoped by secular learning to destroy a great religious system, and we have failed. Whilst we have been surrounded everywhere by perishing millions of the same race and faith as those amongst whom American Baptists and American Presbyterians have won their triumphs, we have been fruitlessly devoting our energies to the 4 per cent. who constitute the aristocracy of the Presidency. I have yet to be convinced that an American Baptist or Anglican priest is of necessity a better evangelist than the Methodist missionary. The fault has been in the methods and not in the men or in their surroundings; and in spite of Dr. Jenkins's statement at Exeter Hall to the contrary,

OUR POLICY MUST BE CHANGED.

"THE FRIEND OF MISSIONS."

WHO HE IS, AND WHAT HE HAS SACRIFICED FOR INDIA.

In the issue of the *Methodist Times* to hand by the last mail, Mr. Hughes breaks his silence with regard to the personality of the author of the articles on Missions in India published in that paper. Mr. Hughes commences by stating that at the meeting of the committee appointed to enquire into the statements of "The Friend of Missions" Dr. Rigg produced a long document "which had just been received from a distinguished missionary in India." Mr Hughes says:—"With awful solemnity, he informed the committee that it contained facts which would shatter for ever "the moral credibility" of Dr. Lunn, *The Friend of Missions*. He then proceeded, with great deliberation and emphasis, to read a statement to the effect that Dr. Lunn was the London Correspondent of the *Hindu*, a Brahmanical newspaper published in Madras. He then read extracts from the London letters, which if written by Dr. Lunn would undoubtedly prove that he was a deliberate liar and an impostor; for the letters contained sentiments the exact opposite of those Dr. Lunn publicly avows, and also speak of Christian missionaries in terms no Christian minister could employ.

DR. LUNN IS NOT THE CORRESPONDENT OF THE "HINDU."

"When this grave indictment, with pointed comments, was at length read; Dr. Lunn, in reply to two short questions from Mr. Hughes at once stated that he was not the London correspondent of the *Hindu*, and did not even know who the correspondent was. He had never seen or heard of the letters read with so much solemnity by Dr. Rigg. The effect was as dramatic in its way as the sudden collapse of the Pigott letters. The sad part of the business is that missionaries in India, and such men as Dr. Rigg at home, could even for a moment believe that one of their young brother ministers could be guilty of such vile conduct. This incident explains the otherwise inexplicable fury of personal abuse in which some persons have enveloped what ought to have been a quiet and friendly discussion. We respectfully recommend all these good men to read the thirteenth chapter of the First Epistle to the Corinthians as solemnly and as deliberately as Dr. Rigg read the inexcusable nonsense from the Indian missionary."

DR. LUNN WAS SEVEN TIMES STRICKEN WITH FEVER; HENCE HIS LEAVING INDIA.

"Mr. Hughes then goes on to comment upon a report from the Boston (Lincolnshire) local paper, of a speech delivered by the Rev. Marshall Hartley, one of the General Secretaries of the society under whose auspices Dr. Lunn came to India. Mr. Hughes says—"Mr. Hartley has assured us that the report is very inaccurate, and therefore he must not be held responsible for the printed statements. But as these statements appeared in Dr. Lunn's Native county and are a tissue of misrepresentations, they must be refuted at once, without assuming that Mr. Hartley made them. The report says Dr. Lunn 'was not quite twelve months in India.' As a matter of fact he was there for more than twelve months. It says that while there Dr. Lunn 'did nothing for the missionary society.' As a matter of fact Dr. Lunn preached at almost every English Wesleyan Chapel in the Madras Presidency, lectured in the various colleges, and whenever not laid aside by fever attended to every detail of his work. This statement conceals from the audience the fact that Dr. Lunn was prostrated seven times by fever, and that the fever was accompanied by numerous exceedingly painful complications.

DR. LUNN DID NOT "APPLY" FOR A POST AT THE MADRAS CHRISTIAN COLLEGE.

"Mr. Hartley is next reported to have said that one of the professors at the Madras Christian College having died, Dr. Lunn applied for the post, and could not get it. It was then 'a case of the fox and the grapes,' and he came home to denounce the educational system. Every part of this statement is untrue. No professor died. Dr. Lunn did not apply for the vacant post. He did not fail to get it. The real facts are as follows. Dr. Lunn was sent to India as a medical missionary. In the small town to which he was sent there was a well-built Government Dispensary; and he could not do his work as a medical missionary unless he had a Hospital, at an estimated cost of about £1,000. The Missionary Committee being in want of money at that time was hesitating to make so large a special grant for medical purposes. Professor Patterson of the Madras College, being aware of all the circumstances, kindly suggested to Dr. Lunn that he should act as *locum tenems* for Professor Michie Smith, the professor of chemistry and physics, who was about to have a two years' furlough. That would enable Dr. Lunn to save his own allowances of £300 a year for two years, that is to say he could save £600, which might be used to build a medical Hospital for his own permanent work. Despairing of getting the money from home, Dr. Lunn was inclined to look favourably at the suggestion; although if he had gone to the College for the two years, he would simply have received the stipend of an unmarried man. It will be noticed that if this arrangement had been carried out Dr. Lunn's income for two years would have been greatly reduced; and that the whole of the money saved would have been used to build a Hospital. Professor Michie Smith's furlough was ultimately postponed, and the negotiations, which were originated by Professor Patterson fell through.

DR. LUNN DID NOT "LIVE ON BROTHER MISSIONARIES."

"The report next asserts that Dr. Lunn 'lived for six months on brother missionaries,' and drew 'his allowance from the society all the same.' There is not a word of truth in this statement. Indian missionaries are frequently obliged, for the sake of health, to stay for some time in one another's houses; and there is a wise and universally recognised rule that in such cases each visitor shall pay forty-five rupees a month for board. When Dr. and Mrs. Lunn stayed at another missionary's house they paid ninety rupees a month—that is, £6 5s. When it is remembered that in this Presidency meat is from three halfpence to threepence a pound, that chickens cost from twopence-halfpenny to fourpence each, and that eggs are threepence a dozen, it will be understood that the regulation payment is ample for the purpose. We should add that Dr. and Mrs. Lunn took their own servants; and, of course, bore the entire cost of maintaining them. The insinuation, therefore, that Dr. Lunn lived upon the hospitality of his fellow missionaries is absolutely untrue. Dr. Lunn, however, very deeply appreciates all the personal kindness which he received from his fellow-missionaries, and cherishes them with grateful affection.

DR. LUNN GIVES ONE THOUSAND POUNDS TO FOREIGN MISSIONS.

"Mr. Hartley is reported to have asked why Dr. Lunn did not 'return the money' which had been paid as his stipend during his unhappy and fever-stricken residence in India. Dr. Lunn did decline to receive a sum of about £25 to which he was entitled as sick allowance. The rest of his stipend was spent in providing for his wife, his child, and himself. As all these personal details have been dragged into print, the public ought to know that Dr. Lunn possessed £1,000 of his own, and that he expended every penny of it in qualifying himself to become a medical missionary. He has given all he possessed in the world to the Wesleyan Missionary Society. Which of his critics has done that? Which is prepared to give a similar evidence of unselfish devotion to the cause of Foreign Missions? It is greatly to be regretted that the opponents of a forward policy should spend their time in personal abuse. Why do they not face the real issue, and discuss it on its merits?"

STRAY NOTES.

By An Observer.

—David Livingstone, as is well known, commenced life as a factory-lad. Towards the end of his career he said, "I can but feel grateful that labour formed such a material part of my education, and, were it possible, I should like to begin life over again in the same style, and to pass through the same hardy training." Some of the most successful Christian workers in India were once plough-boys, factory lads, and apprentices to mechanical trades, such as blacksmiths, &c. To reject a man as unsuitable for a missionary, because he has been a working-man is as suicidal to mission work, as it is unscriptural.

—Considerable misuse is made of the couplet

> "Embrace the truth where'er t'is found,
> On Christian or on heathen ground."

Christ is THE TRUTH. Whatever truth there may be in the systems of heathenism can be found unalloyed in Him. But in all the heathenisms the truth is so inextricably mixed with error that it is unsafe to "embrace" it from such a source. We go to the fountain for pure water.

—A correspondent of a contemporary adduces Professor Drummond's "Natural Law in the Spiritual World" in support of secular-educational "mission" work! There is not a book in the whole range of Christian literature, outside the Bible, that more sharply and vigorously cuts at the foundation of the fallacy that men can be "educated" into heaven than does Natural Law in the Spiritual World." The basis of the book is the continual insistence of the fact that the whole world in divided into those who are spiritually dead and those who are spiritually alive, and that it is only by the Spirit of God entering into those who are thus spiritually dead that they can begin to spiritually live.

—A contemporary promises a series of articles proving the success of Presbyterian Missions, wherever the missionaries have been filled with the Spirit, one evidence of which is that the Gospel is preached unto the poor," (See Luke iv. 18, Matt. xi. 5). This is a universal fact, outside Presbyterianism as well as in it.

God has *always* chosen the weak things of the earth to confound the mighty, in order that no flesh should glory in his sight, but the tendency of all false religions, and also of unspiritual persons who profess Christianity is to preach good tidings principally to the intellectually and materially rich, and to depend upon them for the foundation of God's kingdom.

—There were two classes of people who crucified Christ nineteen centuries ago, and the same two classes reject the risen Christ to-day. There are the Pharisees or religious people who have never been converted, who serve God with the lip, but hate Him in their hearts, and there are those like the Herodians and the Romans who openly reject Him, and scoff at His claims for kingship over them. The Day of Judgment will be a marvellous time. Not only will there be "Kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men &c." calling upon the mountains and rocks to fall on them and hide them "from the face of Him that sitteth upon the throne, and from the wrath of the Lamb," but there will also be those who will say with surprised despair, "Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works?" "And then," says Christ, "will I profess unto them, I never knew you: depart from me, ye that work iniquity," and ye that have pleasure in, or consent with them that work iniquity (see Rev. vi. 15, 16; Matt. vii. 22: 33; Rom. i. 32). "Examine yourselves, whether ye be in the faith; prove your own selves.

—If the price of every "peg" taken by Europeans in India were devoted to Mission work in the following manner, recounted in the *Railway Signal*, missionary work in India would be nearly, if not quite, self-supporting. Drinking Christians please note.

At Brighton Station, some time since, a passenger invited one of the porters to take a drink. The man thanked him, but declined, saying that he was a total abstainer. The gentleman persisted, urging him to come along; when the porter, drawing from his pocket a collecting-card, said, "Here you are! Put the price of the drink on this card for our Railway Mission, and I shall be much obliged to you."

FAILURE OF THE PANAMA CANAL—A RIVAL COMMENCED.

The failure of the Panama canal company, for it cannot be regarded otherwise than as a failure, remarks the American *Northern Christian Advocate*, is followed quickly by the commencement of work upon the rival canal across the State of Nicaraugua. The Nicarauguan scheme is older than that of the disappointed De Lesseps across the isthmus. The route is considerably longer than the isthmus route, but the country through which it passes is of a much more favorable character for the execution of the work and the operation of the canal when completed. The greatest superiority of the Nicarauguan route is found in the water courses of the interior that can be utilized for filling the higher levels of the canal; and indeed a considerable portion of the canal itself is found ready-made in the channels of these rivers or chains of lakes. Another advantage not to be lost sight of is the better climate of Nicaraugua than that of the isthmus. It was urged with much force, before the Panama project was commenced, that the region was a deadly one, both on land and far out to sea on the Atlantic side, so that not only the labourers in the construction of the canal, but all who should subsequently navigate it, would be exposed to yellow fever and kindred pestilences. If the accounts of sickness and death among the workmen during the last five years have not been gross exaggerations of the truth there has been ample fulfilment of the prediction. The Nicaraugua route lies through a region much farther from the equator, of higher altitude, quite generally settled and cultivated. That this canal will be carried through to completion appears now reasonably certain. The United States government has given sanction and influence to the project, and large amounts of American capital will be invested in it. The first actual work of construction will be commenced soon, a large force of men and machinery having just been sent out from New York. Engineers declare that the canal can be opened within five years from the present.

One of M. De Lesseps criminal blunders was the corruption of the Panama canal workpeople by the introduction amongst them of the horrible system of licensed sin.

Correspondence.

To the Editor of the "Bombay Guardian."

Dear Sir,—Permit me to note, but very briefly, for the information of our Methodist friends, some of the effects, as at present observed, resulting from the weekly religious *Discussions* at the Grant Road Church, Bombay.

For some months past some of the members of the Methodist Church have endeavoured by much personal effort to revive an interest in that most important of all Methodist institutions—the Fellowship class. They so far succeeded that the attendance from about half a dozen rose to above 20 within a few months. The attendance at the class the week previous to the inauguration of the Saturday evening *Discussions* was 23. It has since grown beautifully less and now but 8 or 9 attend—the others following the example of older members and leaders in the church, preferring the *Discussions* to the Fellowship class. I, with a few other friends, would fain do likewise or otherwise engage our time, but for a faint recollection of some promise made in open church, on admission to membership, that we as members would attend *all the regular means of grace* &c. &c. This promise we were made to understand at the time was given in the presence of God, of the pastor and of the people. So little however is this solemn vow regarded at present by many Methodists in Bombay that I ask in all seriousness "Is it really necessary to retain it in the *discipline* "or require candidates for admission to membership to take upon themselves such a responsibility? It is a well known fact that no one can be admitted to membership until he or she has *regularly* attended class for 6 months and been favourably reported upon by the class Leader. After that apparently, judging by the present practice, attendance at class is optional. Very many would be obliged by some authoritative ruling upon the point, say, by the Bishop, a Presiding Elder or by some experienced Pastor. The *Discussions* or *Lectures*, be it remembered, are held in the Grant Road Church on Saturdays at 8 p. m.—the Fellowship meetings in the Parsonage immediately adjoining likewise on Saturdays and at the same hour.

The general impression among the unconverted of all creeds in this neighbourhood is that the missionaries "have not had it all their own way." Sunday school children, young believers in Jesus, young ladies and older ones have been present and I am told that some of the questions asked, and the tone adopted in speaking of the Blessed Master at these *Discussions* has often bordered upon indecency and frequently been more than irreverent. I will not here repeat the opinions expressed to me by many young friends of bad impressions received, of the deep and finer feelings of reverence being painfully injured, of unconscious loss of spirituality, etc., etc.

As a possible indication of the morals of the so-called *inquirers after truth* in whose behalf these *Discussions* were inaugurated, let me state this fact—Last Sunday (23rd) evening after the close of the sermon, a young gentleman handed me a church hymnal with the remark that some indecent words were written within. I brought the copy away and have it still locked up in my chest. The words and remarks which I read therein I dare not write or repeat—they are of the very nature of the pit, and breathe the leprous and loathsome defilement of the mind that indited them. The words were apparently written during the *Lecture* the evening previous. I leave it to you Sir, and the older members of the congregation to imagine if they possibly can, the effect, if that book had fallen into the hands of any of our lady relatives or friends that Sunday evening. I have the book still with me not being yet decided as to whether I should send it, as it is, to the Presiding Elder or Pastor or destroy the pages and merely intimate the fact to him. I shall probably leave the matter in his hands.

Yours faithfully,

Ayala.

Grant Road, Bombay—29-6-89.

[Some correspondence is left over till next week.]

THE ANTI-LIQUOR MOVEMENT.

"Every Christian finds cause for gratitude," remarks the "*India Watchman*, "that there is moral energy enough in England to compel Parliament to condemn the 'India Government liquor business.' Now we must muster all our moral forces and push the anti-liquor war here.

A NEW EXODUS.

Some down-grading Presbyterians in the United States, wish the creeds altered in the direction of scepticism. They threaten an "exodus" of doubting ministers if this is not done. Dr. John Hall of New York facetiously remarks on this, "We are told that if relief is denied there will be an exodus. But that word is unhappily chosen by those who use it. In the Exodus which gave origin to the word it was the Israelites who went out and the Egyptians who stayed; now it is the Egyptians who go out and the Israelites who stay."

KHANDWA AND HARDA CIRCUIT NOTES.

At the last session of the Bengal Conference, I was transferred to the Khandwa and Harda circuit, a large field including a number of small stations on the main railway track, with hundreds of villages with a teeming population.

Our vernacular work is flourishing at Khandwa. The little church building is utilized for vernacular services. The gospel is preached in the vernacular every day in the week, except Wednesday, which is a rest day. Seven or eight points in the native city have been occupied as preaching places. Great crowds hear the Gospel. Very little opposition is now experienced, since getting the Police to put pressure on a few budmashes. Twenty Sunday and two Bible Schools have been organized, saying nothing of the thousands of children who have been ministered to in the 57 villages we have visited.

Harda, which is about 60 miles from Khandwa, is weekly visited, where we have a little church building and parsonage. We minister to the railway community on Saturday and Sunday evenings, and conduct an English Sunday School at 7-30 A. M. The services are very fairly attended. Secretary Ballard is canvassing funds for the purchase of a harmonium, which is greatly needed: he has succeeded in raising about Rs. 87, but this sum is hardly sufficient to procure a good instrument. Christian friends who have pleasant memories of their visits to the station, where, no doubt, they have received spiritual blessings, will cheer the Secretary a great deal by rendering him financial aid. I should feel highly obliged, if our friends could also send me a periodical supply a good religious literature, for gratuitous distribution to the Railway community and the Sunday School folk.

Harda is said to contain a population of 14,000, for the salvation of these masses, there are but two missionary bodies, and these two are American. Our church has no work at all in the native city proper, except preaching at the clock tower every Sunday evening. Our two workers, with the weekly help of an experienced worker from Khandwa, do good work in Kolardo, a place hard by the Railway Station, and the Railway File, where the native employees of the G. I. P. Ry. Co., reside, also in many of the surrounding villages, about 13 of which have already been visited. We have organized several Bible and Sunday Schools with a weekly attendance of, sometimes, over 400.

The work before our mission is prodigious. How prayerfully and energetically we need to work to bring the teeming masses into the Kingdom of our God. Who is sufficient for these things?

In conclusion, I wish here to publicly thank the Christian friends, who have been on a visit from other charges, and who, by their attendance at the means of grace, their practical, interest in the Sabbath School and services, and by their Christian walk have helped forward, under God's blessing, our work in Harda.

T. E. F. MORTON.
Missionary.

PASSENGERS ARRIVED.

Per P. and O. Str. *Thames* June 30th.

From London—Mr Cornforth Mr Graham Mrs Graham Mr Stalkartt Mr G Humphrey Mr E A Wates Miss Bunzle Mrs Shields Mrs J B Tothill Mr Billington Lieut C L Shubrick Mr Milne and Mr Greaves.

From Brindisi—Mr Tremearne Mr Ewbank Mr Greenshields Mr W H Main Mr and Mrs Camberlye Mr L N Broome Maj S G Smyth Surg Paterson Mr J A Kelly Mr A Andrews Mr J A LaTouche Lieut D Haig Lieut D Crawley Mr Davenport Mr G T Mackenzie Mr A S Hamilton Mr Schollay Mr T E Dempster Mr J G Dickson Capt J C F Gordon Mr A F A Hervey and Mr Corfield.

From Gibraltar—Carl Berhend.

From Ismailia—Col A Eickhoiz.

PASSENGERS SAILED.

Per P. and O. Str. *Siam* July 2nd.

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For Marseilles.—Mr W Longmuir Rev George Billings Mr W Dring M. J T Dibben Major W Hill Lieut A W Warden Mr H Joll Lieut Coplend Mr J E Cooke Mr Hudson Mr J Allison.

Domestic Occurrence.

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MORTON—At Jabalpur; on the 21st ultimo, the wife of Rev. T. E. F. Morton of a daughter. (Madras papers please copy).

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CONTENTS FOR JULY.

FRAUDULENT DESPATCH

OF THE

GOVERNMENT OF INDIA

TO THE

SECRETARY OF STATE

ON

THE PATNA CASE.

CHIVALRY HALF A CENTURY AGO AND NOW.

UNGODLY MILITARY CHAPLAINS IN INDIA. THEIR RESPONSIBILITY FOR THE LAMENTABLE CONDITION OF THE COMMON SOLDIER, AND FOR THE ADVOCACY OF LICENSED SIN. BY ALFRED S. DYER.

LIGHT UPON DARKNESS.

WHY THE VICEROY'S COUNCIL IS IN A HURRY OVER THE CANTONMENT BILL.

AGITATION FOR LOCAL OPTION IN THE PUNJAB.

MILITARY MORALITY IN INDIA. BY MAJOR H. M. CONRAN.

NOTES AND COMMENTS:

WHAT SOBER-MINDED PEOPLE THINK OF THE ATTITUDE OF THE INDIAN GOVERNMENT ON THE PATNA CASE. PROGRESS OF THE ANTI-LIQUOR MOVEMENT IN THE PANJAB AND BENGAL. THE UNOFFICIAL PRESS AND ITS CONDEMNATION OF LICENSED SIN. HOW TO IMPROVE THE MORALITY AND HEALTH OF THE BRITISH ARMY IN INDIA. THE SOCIETY OF FRIENDS AND THE OPIUM TRAFFIC WITH CHINA.

HINDU WIDOWS AND INDIAN NATIONAL LIFE.

ENGLISH CHRISTIAN WOMEN AND LUCHMINIA.

A CHINESE OPIUM HELL.

A CHINA MISSIONARY ON THE CHRISTIAN ANTI-OPIUM MEMORIAL TO THE CHINESE GOVERNMENT.

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[428]

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[430]

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[431]

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